



*Aboriginal news from across Turtle Island and beyond*  
November 4-8, 2013

## Taking Aboriginal culture to the streets: "Beat Nation" showcases multidisciplinary Aboriginal art

[McGill Daily](#)

November 4, 2013

Lindsey Kendrick-Koch



The Montreal Museum of Contemporary Art's latest exhibition, "Beat Nation: Art, Hip Hop, and Aboriginal Culture," delves into the evolving face of Aboriginal culture, using the lens of hip hop street culture. In its introductory blurb, the exhibit claims to "give voice to the struggle" of Aboriginal youth in the modern era via new and intriguing avenues of political expression. Using such things as the beat, the stage, and the street, the collection, which originated at the Vancouver Art Gallery, claims to effectively "reinvent older traditions into new forms of expression," through diverse media, such as painting, sculpture, and film.

In Nicholas Galanin's "Tsu Heidi Shugaxtutaan, part 1 & 2," a short video of the traditional Tlingit raven dance is juxtaposed with a robot dance performed to the

same music, highlighting the interaction and the possibility for exchange between street dance and traditional "Tlingit cultural expression." For the remainder of the artworks, however, a more accurate way to describe the theme is as an exploration of the broader impact of modern urban culture on traditional Aboriginal art. Examples of the hybrid urban-Aboriginal representation include KC Adams' "Ipad is Cree Floral," an actual iPad decorated with Aboriginal beadwork. Highlights also included an installation piece featuring low-rider bicycles adorned with Aboriginal motifs and a fashion display including an Aboriginal patterned corset, skirt, and knee-high spiked and heeled boots. Also exemplary of the exhibit's theme is "Jilaqami'g No'shoe" by Jordan Bennet, a pair of modified skateboards with carved-out patterns representing the artist's reflection on contemporary Aboriginal youth activities and "question[ing] what it meant to be Indian [sic] in contemporary society."

However, while the exhibit claims to present an overarching theme of the interaction between hip hop, art, and traditional Aboriginal society, in reality the interactions sometimes lack cohesion, and appear forced, such as in the colossal eagle motif on a back wall of the gallery, by Corey Bulpitt and Aime Milot. While the creation is spray-painted and does boast a minute amount of typical graffiti in the bottom corner, the street quality seems unnaturally imposed upon the eagle and is somewhat strained and out of place in a gallery, as opposed to the typical setting for Bulpitt's work: gritty urban spaces (for example, under the Granville Street bridge in Vancouver). Taken out of their original context, the works displayed lose their power as a reflection of a broader cultural phenomenon. Within a museum exhibit, the works' original intent and authenticity is diminished. Roland Souliere's monolithic caution tape, utilizing Aboriginal colours and patterns, that wraps around the walls of the gallery in an attempt to translate the symbolic meaning of street culture, was also out of context. This feels so obvious that it tarnishes the intended symbolism. Overall, it is challenging to appreciate the meaning of these works in the white-washed museum setting.

The exhibit also features a significant amount of film media, including Kevin Lee Burton's "Nikamowin (song)" and "Heritage Mythologies" by Jackson 2bears, which drew influence from electro and DJ/VJ sound. Jackson 2bears' work highlights an emerging trend in Aboriginal mixed-media art – a remix of rap/electronic music combined with a video of flashing images of Aboriginal life, in this instance on the reserve. Unfortunately, the images of the reserves seem disconnected from the music, drawing few emotional parallels with the beat, unlike in other pieces. A more successful example of mixed media is "DubyaDubs" by Madeskimo, an Inuit DJ. He merges customary Aboriginal throat singing with sounds of nature and dub and electronic beats, set to footage of the Canadian Arctic landscape and wildlife. He also fuses, into the black and white film, a "fantastic filter" of colourful prisms. By distorting this black and white footage with modern sounds and colour, Madeskimo intelligently draws parallels with the morphing nature of Aboriginal identity in contemporary culture.

Parts of the exhibit also explore notions of persisting personal identity within the metamorphosis of cultural identity. The series of acrylic-painted elk-hide drums by Sonny Assu is representative of the artist's melting pot heritage (the explanatory blurb refers vaguely to Assu's "diverse background"), with the flat, wall-mounted drums representing vinyl records. The records are purported to be recordings of his grandfather singing traditional Aboriginal songs, an element that adds an additional facet to Assu's piece. The records also make a political statement, their number corresponding to the number of years for which the famed potlatch ceremony was outlawed in British Columbia. This simple piece, incorporating both personal and community messages, evokes a stronger response from the viewer than other works in the exhibit that did not as effectively communicate the artist's identity.

The exhibition conveys a symbolic message about cultural hybridization and traditional motifs through a plethora of nontraditional media. Nonetheless, the narrative of the evolving Aboriginal identity upon interaction with mainstream culture cannot be fully appreciated in the confined surroundings of a large museum. The exhibit aims to show how Aboriginal culture is morphing, adopting and adapting street culture. However, this creation of art happens outside museum walls, and this museum exhibit, an overly formal setting, is little more than an acknowledgement that this is indeed happening.

"Beat Nation: Art, Hip Hop, and Aboriginal Culture" will run till January 5, 2014 at the Montreal Museum of Contemporary Art (185 Ste. Catherine W.).

## Alberta town wants to focus on Aboriginal culture and historic sites

[ETN Global Travel Industry News](#)

November 4, 2013



Lethbridge is a city in the province of Alberta, Canada, and the largest city in southern Alberta. It is Alberta's fourth-largest city by population after Calgary, Edmonton and Red Deer, and the third-largest by area after Calgary and Edmonton.

The Lethbridge area could attract more visitors to the region by focusing on aboriginal culture and historic sites, a new provincial report suggests.

Alberta is aiming to drive up its tourism revenue by more than 30 per cent over the next seven years, hoping to attract enough visitors to make the industry

worth \$10.3 billion by 2020.

The province recently released an 82-page "Tourism Framework" as a starting point toward that goal, setting out an overview of the industry with an eye to its future.

The framework is a blueprint for industry growth, according to Richard Starke, minister of tourism, parks and recreation.

"We believe that our industry is very much poised on the cusp of a time of significant growth," he said.

Growing the industry from \$7.8 billion to \$10.3 billion is ambitious but attainable, Starke said.

"The trump card that we've always had in Alberta are our iconic destinations, whether it be the Rocky Mountains or our northern lakes and forests," he added.

"Our landscapes are known world-wide. We have locations in our province that are recognizable by people all over the world."

The report highlights the province's need to work with the federal government on making Alberta more accessible by air, to research and market tourism effectively and to work together among regions. The report gives a regional breakdown of tourism supply and demand. The south region, including Lethbridge, has strong supply and demand for specialty lodging and historical tourism, it notes, but while the region also has a strong supply of aboriginal cultural activities, those activities see only moderate demand.

There's opportunity to put more focus on sites such as Writing-On-Stone and Head-Smashed-In Buffalo Jump as well as events like Lethbridge's international powwow, according to Nikolaus Wyslouzil of Chinook Country Tourist Association.

"The challenge is, you're not going to grow (tourism) in the mountain parks because the mountain parks, for parts of the year, are full. So how are you going to grow tourism? Well, the only opportunity that you really see is the other parts of the province," said Wyslouzil, who was involved in consultations for the provincial framework.

"We have a very unique opportunity. We have very strong aboriginal product that is in high demand from some overseas markets," he added.

But to meet any provincial tourism goals, distinct regions in Alberta can't operate as silos, he said. Instead, collaboration is key.

"It will be difficult to grow tourism to those numbers without the regions of the province working stronger together. There's no point in Lethbridge fighting over the

same people as Medicine Hat," even though both cities may appeal to similar markets, Wyslouzil said.

In 2011, according to Statistics Canada, 2.8 million people visited southwestern Alberta. They spent \$331 million in region on things like food, accommodations, transportation, retail and recreation.

Native friendship centres call for more funding: Centres say federal funding has not increased in decades, despite increase in demand for services

[CBC News](#)

Nov 04, 2013 6:00 AM ET



*The N'Swakamok Native Friendship Centre, and other friendship centres across northeastern Ontario, say their funding hasn't increased in decades — even though they offer more services. (Google Streetview)*

Some native friendship centres in northeastern Ontario say the funding they receive from the federal government hasn't increased in decades, despite a rising demand for services.

As the number of First Nations people living in northern cities continues to grow, so too does the need for social services.

One night each week, the N'Swakamok Native Friendship Centre in downtown Sudbury opens its doors and invites the public in for moose meat soup and bannock.

A homelessness support worker said the community meal plays an important cultural role.

"It's like feeding our spirit with a lot of positiveness," Darren McGregor said.

But friendship centres now provide far more than culture to the thousands of First Nations who live in cities, as they are social service agencies that provide legal assistance and job search help. Some centres even have medical clinics.

The executive director of the N'Swakamok Native Friendship Centre said her centre is doing more, but its core funding from the federal government hasn't increased in decades.

"What we're doing as an organization has substantially increased," Marie Measwagie said. "I don't know their reasoning for why they can't increase our funding."

Measwagie said in an era of budget cuts she hopes the centre holds on to the money it gets now — \$140,000 in core funding.

### *More work, less money*

More than an hour's drive east of Sudbury, the program manager of the North Bay Indian Friendship Centre said the centre is seeing a similar trend.

The core funding for that facility has been frozen at \$140,000, but Nancy Potvin said the centre continues to expand its services to meet the demand from a rapidly growing off-reserve population.

She said the budget crunch has forced the friendship centre to pay lower salaries, compared to other agencies that do the same work.

"I think they're going to have to realize that as the population increases, there's going to be a larger demand on us," she said.

"We can't do it without the money."

Aboriginal Affairs Canada did not respond to CBC's request to explain the friendship centre funding freeze.

First Nations education needs fresh ideas, leaders say: Looking for the 'learning spirit' in the First Nations Education Act

[CBC News](#)

Nov 04, 2013 5:03 AM ET  
Daniel Schwartz





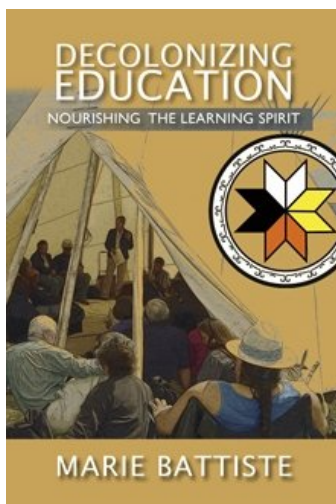
While the federal government's draft First Nations Education Act is receiving an overwhelmingly negative reaction from Aboriginal leaders and educators, there are ideas and examples that suggest Canada's broken system can be fixed. (Joshua Lynn/CBC)

When Stephen Harper apologized to the First Nations five years ago for residential schools and the lasting harm they caused, there was hope of a new direction for aboriginal education.

But the newly [proposed First Nations Education Act](#) (FNEA) is drawing an overwhelmingly negative reaction from aboriginal leaders and educators, and criticism that the government plan lacks vision and flexibility.

"No educational system is perfect, yet few have been as destructive to human potential as Canada's, with its obsession with paternalism and assimilation and racialized discourses," writes Marie Battiste, former director of the Aboriginal Education Research Centre at the University of Saskatchewan, in her new book *Decolonizing Education: Nourishing the Learning Spirit*.

Battiste proposes "a system that values and respects Indigenous ways of knowing and allows Aboriginal students to embrace and celebrate who they are instead of making them doubt themselves."



In her just published book, *Decolonizing Education*, Marie Battiste proposes a new model of Aboriginal education.

While interesting ideas and programs exist in different parts of the country, little of that is reflected in the FNEA.

Even the exciting possibilities that new online technologies offer for education, especially for remote communities, only show up in the document in the form of a few

references to a First Nations "internet site" as a place to post bylaws.

In broad strokes, the FNEA sets out:

- Rules and requirements for First Nations to educate their children, either by administering their own school, establishing a 'First Nation Education Authority,' or through an arrangement with a provincial system.
- How the First Nations will be accountable to the federal government on education.
- Gives the Aboriginal Affairs minister the power to temporarily take over a school.

### *A federal responsibility, "under-funded"*

The Canadian constitution makes education a provincial responsibility, except for aboriginal education, which goes under the federal umbrella. The Crown also has an obligation to provide education under various treaties with First Nations.

The federal government spends well over \$1 billion annually educating aboriginal children, although much of that money goes to provincial governments, since most of the kids go to provincial schools. Nova Scotia, for example, received \$9,000 per student in 2012.

## McKay Métis community plans approved

[Fort McMurray Today](#)

November 3, 2013 4:36:51 MST PM

Vincent McDermott



*Summer construction has been completed on the Fort McKay Bridge, and paving on the hamlet's main road is nearly complete. Some construction will take place during the winter once the Fort McKay River has frozen before continuing in the Spring. SUPPLIED PHOTO*

After two years of community meetings and consultations, Fort McKay's Métis community has approved their final vision for an improved community.



The lot for the new Métis office has been cleared and graded, and drainage infrastructure has been installed. Concept drawings for a revised community with revised infrastructure, including a new Métis office, retail space and residential homes have also been completed.

"The conceptual plan is a result of listening to the community and knowing what the community wants and needs," said Jawed Malik, executive director of the Fort McKay Metis, in a community newsletter. "The leadership then took all this information and incorporated it into the community plan.

Construction of a new community - which includes new homes for all Metis community members in Fort McKay - will be funded with revenue generated by the Fort McKay Metis Group, a collection of eight different companies.

Many of the houses on the Metis lands of Fort McKay were built in the 1970s and face serious infrastructure problems associated with age and water damage.

"Repair-wise, there's not a lot left to do," said McKay Metis Group CEO Dwayne Roth in September. "You can see the disparity when you drive through parts of Fort McKay."

The long-term goal is to replace all Métis housing within the next five years. The latest contract the Fort McKay Métis Group has secured is a contract with the municipality to provide

bussing between Anzac, Janvier, Conklin and Fort McMurray. The bussing service will be provided three times a week.



*First Nations leaders are calling on the federal government to provide adequate funding for education and to give First Nations control of their own education systems. (Troy Fleece/Canadian Press)*

Although Aboriginal Affairs does not make the numbers public, the amount it pays per student in on-reserve schools is said to be much less.

While First Nations leaders say under-funding is a critical

education issue which the FNEA does not address, Aboriginal Affairs Minister Bernard Valcourt says that's because what his "government will not do is throw more money at a known system of education that proves to be failing."

"Mr. Valcourt, the minister, can talk all he wants about not funding a broken system, but who broke the system to begin with?" Derek Nepinak, grand chief of the Assembly of Manitoba Chiefs, told CBC News.

And all sides in the debate agree the system is broken. Only 38 per cent of on-reserve students finish high school, literacy rates are half the Canadian average, and the youth suicide rate is seven times the Canadian average.

While emphasizing the importance of the funding issue, Gilbert Whiteduck, chief of the Kitigan Zibi First Nation in Quebec added on CBC Radio last week that the federal government "cannot tell us what is good for us. They need to support what it is we're trying to advance, and that's First Nations control of First Nations education."

Battiste told CBC News that it's very important that First Nations, "have an opportunity to discuss and plan and work within their own groups to be able to arrive at their own kind of legislation for themselves," stressing those last two words.

### *"Build upon notions of success"*

For Battiste, the thinking about aboriginal education in Canada needs to move away from asking 'how can they succeed in our system?' to asking, "'how can we build from something that they have and build upon their notions of success, on their notions of self-determination, the things they wish to keep in their communities that are still viable, and important ways for transmitting knowledge, values and projecting that into the future.'"

Tanya Leary, an award-winning educator, says that the FNEA's "one-size-fits-all approach won't work because our community needs are so different."



*Tanya Leary receives the Prime Minister's Award for Teaching Excellence from Stephen Harper in 2012. (Courtesy Office of the Prime Minister)*

She told CBC News that, "communities have to come up with their own answers," but one thing is clear: "When students see themselves reflected in their learning, they are more likely to stay engaged and continue on with their education."

She has experienced Canada's aboriginal education system as a student, a teacher in both on-reserve and

off-reserve schools (earning three times as much at the latter), a parent, and a manager.

Leary remembers doing well in an Ontario provincial school in her early teens, except for the subject of early Canadian history, when her own knowledge and experience clashed with what she was being taught. She dropped out of high school after a guidance counsellor told her she wasn't cut out for university or college, but then decided she could make a difference, eventually getting her Bachelor of Education, becoming a teacher and later studying at Harvard. Last year, Stephen Harper presented her with a Prime Minister's Award for Teaching Excellence.

She told CBC News about an important learning experience early in her teaching career, at her Georgina Island First Nation, where the band had control over their own education system. Favourable circumstances allowed the community to develop a local curriculum.

"We decided to focus on literacy and numeracy in the morning and use our island as an outdoor classroom in the afternoons."

The program made connections to the land, culture and Chippewa traditions and "cultivated that knowledge," Leary explained.

"The kids all of the sudden were completely engaged in their learning and wanted to come to school," she said.

"We had parents who wouldn't come through the door because they didn't trust what happened inside the walls of that school, perhaps because of their experience in that school," but with the new program, parental engagement also increased.

The takeaway for Leary from this success: "We have to find out locally what works for our kids."

### *Mi'kmaq Education Act*

Battiste, who also studied at Harvard, traces her roots back to the Mi'kmaq's Potlotek First Nation in Nova Scotia.



*Education professor Marie Battiste says that under the Mi'kmaq Education Act, Mi'kmaw communities in Nova Scotia have shown successful results from having their own education system. (Courtesy Purich Publishing)*

She pointed to the success of Mi'kmaw Kina'matnewey in Nova Scotia, an education authority created by the Mi'kmaq and the federal and provincial governments in 1999. It operates under its own education act, the only one in Canada that does so.

Mi'kmaw Kina'matnewey provides similar services to a large school board for 11 of the 13 Mi'kmaw communities in Nova Scotia.

Battiste's grandson is in the immersion program, giving him "an opportunity to build his education and his foundation on his own language."

She says the research shows that the system works for the students, "not only learning about themselves and their education and having better self-esteem and being better speakers and having more agency and power in the classrooms, but it also helps them to learn how to read in English, which is the striking kind of thing that nobody thought would have happened."

According to the Mi'kmaw Kina'matnewey annual report released earlier this month, 88 per cent of their students graduated from high school last year, just above the number for non-aboriginal Canadians.

Battiste points to another change the program has created, that the province is now "accepting that Mi'kmaw people have something good to offer and that they are moving toward understanding how to embrace Mi'kmaw humanity in a different kind of way."

Nevertheless, she adds that this system "cannot be the system for New Brunswick or Ontario or Alberta."

Leary says that in her work at Indspire, a charity which funds indigenous education programs, every day they ask, 'what will work?' Indspire has a "nurturing capacity" program that helps schools come up with their own ideas and document them. That way, "they can share their success with the rest of the country and maybe that will work in one community, and maybe it won't.

"Communities have to come up with their own answers," Leary adds.

## Manitoba Metis Federation Financial Affiliates Announce Metis Business Conference and Tradeshow

[MarketWire](#)

November 4, 2013

Manitoba Metis Federation financial affiliates, the Metis Economic Development Fund (MEDF) and Louis Riel Capital Corporation (LRCC), in partnership with the Métis National Council (MNC) are pleased to announce they will be hosting a Metis Business Conference & Tradeshow entitled: "Building Employment, Training, and Business Partnerships". The event will be held in Winnipeg on November 5 and 6, 2013 at the Canad Inns Destination Centre Club Regent Casino Hotel.

The unique event will focus on providing value to all entrepreneurs through a number of business venues encouraging government and industry to enhance Metis relationships. The two-day event will feature focused business workshops, distinguished key-note addresses, a diverse array of businesses at large tradeshow, as well as, a networking business reception.

Over the two-day event, well-known keynote speakers will include the Honourable Theresa Oswald, Minister of Jobs and the Economy and Chuck Strahl former Minister of Indian & Northern Affairs Canada. Other noted presenters on hand will be (INAC) President Clément Chartier, Métis National Council; President David Chartrand, Manitoba Metis Federation; I.H. Asper Executive Director for Entrepreneurship, Stu Clark Centre for Entrepreneurship; Duboff Edwards Haight & Schachter, Neil Duboff; Entrepreneurship Manitoba, Lindsay Dandeneau; Canadian Youth Business Foundation (CYBF), Joelle Foster; Metis Employment and Training Director, Kerry Smith; The Wood Manufacturing Council, Richard Lipman & Norma Ricker; Women's Enterprise Centre of Manitoba; Colleen Walmsley, Paul Paradis, CEO, Louis Riel Capital Corporation; John Coutris, General Manager, Metis Economic Development Fund and Cassandra Dorrington, President, Business Advisor and Canadian Aboriginal & Minority Supplier Council (CAMSC).

The Metis Economic Development Fund is an equity investment fund intended to stimulate economic development activities of the Metis people throughout Manitoba by providing equity and capital for Metis entrepreneurs and businesses.

The Louis Riel Capital Corporation (LRCC) is a financial organization capitalized by the Government of Canada under its Canadian Aboriginal Economic Development Strategy (CAEDS). Since its inception, LRCC has lent in excess of \$22 million, contributing to the Manitoba economy and creating employment. Presently, LRCC administers a Metis Business Directory of over 400 members and maintains an asset base worth nearly \$8 million.

Since 1983, the Métis National Council (MNC) has represented the Métis Nation nationally and internationally. It receives its mandate and direction from the democratically elected leadership of the Métis Nation's governments from Ontario westward. Specifically, the MNC reflects and moves forward on the desires and aspirations of these Métis governments at the national and international level.

*Believe in Yourself; Believe in Metis.*

*The Manitoba Metis Federation (MMF) is the official democratic and self-governing political representative for the Metis Nation's Manitoba Metis Community.*

B.C.'s Nisga'a becomes only First Nation to privatize land: The northwestern B.C. First Nation has approved the privatization of 3 homes





*Nisga'a government's economic development officer Bert Mercer is set to become a property owner of his land. He's one of the first to take advantage of the new law. ( Laura Lynch/CBC)*

The Nisga'a Nation in northwestern British Columbia has become the only First Nation in Canada to let its people own tribal land privately.

The First Nation's land registrar says it has now signed off on the first three transfers of property to individuals in the Greenville area of the remote First Nation's land.

The community's leaders say that by allowing their people to own private property on tribal land, something most aboriginal people living on reserves can't do, they'll be able to get a loan, using land as collateral.

And they believe with those loans and opportunities will come new businesses and the prospect of prosperity.

The Nisga'a government's economic development officer Bert Mercer is among the first to apply to become a private property owner. He is proud to show off his home and the well-groomed grounds it stands upon.

"It's going to add value, an additional \$30,000 maybe," he says.

But many critics have raised concerns about the privatization of First Nations lands, saying it's a step toward losing their lands, and perhaps toward assimilation.

Toronto lawyer Pamela Palmater is a Mi'kmaq from New Brunswick and a harsh critic of private land ownership for First Nations.

"Once you put it into the hands of individuals, it's gone, especially for impoverished individuals," she says.

The Nisga'a acknowledge that once citizens own their land they can transfer it, sell it or will it to anyone including non-Nisga'a. It could even be seized by a bank in a bankruptcy, but they say the risk is worth it.

### *Unprecedented and historic moves*

The Nisga'a was the first B.C. band to sign a modern treaty with the provincial and Canadian governments in 1998. The controversial deal gave the Nisga'a 1,930 square kilometres of land in the lower Nass Valley, self-government powers akin to municipal governments and \$190 million in cash.

Nisga'a people were exempt from paying sales tax for a transitional period of eight years after the treaty's signing, but in 2008, the Nisga'a started to pay GST and PST, as well as taxes on fuel and tobacco as part of the historic treaty.

The Nisga'a Lisims government passed the Nisga'a Landholding Transition Act in November, 2009, giving members a chance to own their own homes on native land in B.C.'s Nass River Valley, north of Terrace.

They are now able to mortgage their property or transfer, bequeath, lease, or sell it to anyone they choose, aboriginal or non-aboriginal. The system is voluntary and all private land will remain subject to Nisga'a laws.

How far do officials have to go in recruiting aboriginal jury members?

[Canadian Lawyer Magazine](#)

November 4, 2013

Glenn Kauth

In a case demonstrating the challenges of addressing aboriginal representation on Ontario juries, the Ontario Superior Court has rejected an application to have a sheriff found guilty of fraud, partiality or wilful misconduct over the lack of First Nations members on the panel.

In [\*R. v. Kennedy\*](#), Justice Andrew Goodman ruled on the application in a case involving a First Nations member charged with sexual interference and sexual assault. While Gregory Kennedy eventually abandoned the application over the lack of aboriginals on the jury after conceding he couldn't meet the threshold for challenging the array in Form 40, Goodman went ahead and ruled on the issue anyway given the issue's "significant import to the administration of justice."



Former Supreme Court justice Frank Iacobucci has said the justice system as it relates to First Nations is in crisis.

Ontario has been considering the issue of aboriginal issues on jury panels in recent years given a number of high-profile cases that indicated the provincial government's lax approach to the matter. Earlier this year, former Supreme Court justice Frank Iacobucci wrote a report that noted the justice system as it relates to First Nations was in crisis. In its ruling on the issue this year in [\*R. v. Kokopenace\*](#), the Ontario Court of Appeal highlighted the government's duty to make reasonable efforts to include First Nations members on jury rolls.

But in *Kennedy*, it's fairly clear officials did just that. In documenting those efforts in this case, Goodman noted provincial officials responded proactively to the fact the federal government had stopped providing band lists as of 2000. Sheila Bristo, acting director of the corporate planning branch at the Ministry of the Attorney General, had managers at each Superior Court location contact local band chiefs in order to get an updated list of potential jurors. Only a few bands responded, she told the court.

In the London, Ont., area where the *Kennedy* matter was taking place, officials sent letters to the band chiefs of the three local reserves: the Oneida of the Thames, the Muncee-Delaware, and the Chippewas of the Thames. There was no response.

Bristo eventually had the sheriff contact the chiefs directly so a senior manager could possibly drive out to the reserves to discuss the issue. The letters all came back as undeliverable. The sheriff was never able to reach any of the chiefs personally, although the chief of the Munsee-Delaware First Nation at one point left a message saying he had made a request to the band council, without success, for a band eligibility list. The band's position was that no list would be forthcoming, according to the sheriff's testimony. The Chippewas of the Thames later responded that it, too, would decline to share a band list, while the Oneida of the Thames never responded.

In the end, the sheriff had to use the outdated list from the federal government dating back to 2000. Of 231 jury notices sent out to the various reserves in the area, 229 came back undeliverable. The other two came back indicating the people had died.

In the end, Goodman distinguished *Kennedy* from *Kokopenace*, a case that featured a number of indications on the government's part that it hadn't been doing that much to include aboriginals on jury rolls. In that earlier case, for example, there was evidence of "incompetent" work by the employee responsible, including the fact there were "little to no efforts made" to get updated on-reserve lists, according to Goodman's review of *Kokopenace*.

In the end, Goodman ruled against *Kennedy*'s application. "I must take into account the necessity for cultural sensitivity," he wrote.

"However, when band chiefs and councils directly or indirectly decline to provide band lists to the sheriff, for whatever valid reason, and the leaders and decision-makers of these respective communities decline to meet or discuss these issues with representatives of the ministry or the sheriff, I have no evidence before me to determine what other efforts might be reasonably effective."

## First Nations plan blockade to stop fracking in New Brunswick

[Sun News](#)

November 4, 2013



*Anti-fracking demonstrators brave the elements outside the Union Gas office on Keil Drive Saturday afternoon. There were several speeches from First Nation leaders about the importance of environmental responsibility, as well the need to show support to Elsipogtog First Nation in New Brunswick. Credits: TREVOR TERFLOTH/THE CHATHAM DAILY NEWS/QMI AGENCY QMI AGENCY*

First Nations and other supporters in New Brunswick say they plan to erect a blockade this week to prevent shale gas exploration in the province.

SWN Resources Canada is planning to resume gas exploration in the coming weeks, causing the Mi'kmaq nation, the Elsipogtog community and others to plan four days of protests, including a "sacred fire blockade," near Laketon, they said Monday.

"We are here to save our water and land, and to protect our animals and people. There will be no fracking at all," Louis Jerome, a Mi'kmaq sun dancer, said in a statement. "We are putting a sacred fire here, and it must be respected."

On Sept. 30, members and supporters of the Mi'kmaq nation set up a blockade to prevent SWN Resources Canada from testing for shale gas near Rexton, about 30 km south of the sacred fire site.

The protesters say extracting shale gas using hydraulic fracking threatens groundwater supplies and Native treaty rights.

On Oct. 3, a judge granted an injunction ordering protesters to leave the Rexton site. They refused, so the RCMP went in on Oct. 17 to remove the protesters, and the demonstration turned violent.

Mounties arrested 40 protesters on charges including firearms offences, uttering threats, intimidation, mischief and refusing to abide by a court injunction after police cruisers were set ablaze.

Protesters said they were hit with rubber bullets and pepper spray.

During subsequent demonstrations, a few protesters threatened members of the media with violence.

Assembly of First Nations' chiefs in New Brunswick denounced those actions.

## Rate of HIV infection decreases in Saskatchewan, aboriginals still struggling

[Metro News](#)

November 4, 2013

Jacob Morgan



*Jacob Morgan/Metro Dr. Johnmark Opondo (left), medical health officer of the Saskatchewan HIV Provincial Leadership Team, and Dr. Ibrahim Khan of the First Nations and Inuit Health Branch, speak to media at the first annual Prairies HIV Conference in Saskatoon.*

While the overall amount of reported HIV cases in Saskatchewan went down this year, there is still much work to be done.

Johnmark Opondo, medical health officer of the Saskatchewan HIV Provincial Leadership Team, said at the Prairies HIV Conference in Saskatoon Monday that from 2009 to 2012 the rate of infection per 100,000 declined from 19.1 to 17.2.



"HIV is one of those disease conditions where you can't let your foot off the gas," said Opondo. "We need to sustain those gains."

Despite the downward trend, he said the average national rate is roughly 7.4 and Saskatchewan remains the highest among the provinces.

The plan to tackle this includes raising accessibility to testing, as well as individualizing care to address gaps in housing, transportation and mentorship services.

"It is all-encompassing and a complex array of activities because each one needs to be tailored to the needs of a specific patient," said Opondo.

### Aboriginals still struggling

Regional medical health officer with the First Nations and Inuit Health Branch, Ibrahim Khan, said the situation for aboriginal communities stays grim.

"On the provincial side, they are seeing a drop in the number of cases. But unfortunately on the First Nations side, we're not seeing that," said Khan.

Almost 80 per cent of new cases in 2011 identified as aboriginal, he said, highlighting intravenous drug use and limited access to care as risk factors.

"In communities where we offer testing, we have seen a dramatic rise of positive people who perhaps were not even aware of their status," he said.

Having available testing on reserves is important, said Khan, because the process is a gateway to treatment.

This month testing sites were introduced to seven new reserves around Saskatoon and the Battlefords, making for a total of 10 in the province.

"Our aim is to have testing available almost anywhere there are HIV cases," he said.

### Mistrial likely in eagle-feather case

[Chilliwack Times](#)

November 5, 2013 12:00 AM

Glenda Luymes

AB.C. provincial court judge has indicated he will declare a mistrial in the eagle poaching case against two local First Nations men.

Gary Abbott of Chilliwack and Ralph Leon of Chehalis were among 11 men charged with a total of 105 offences related to the unlawful possession of dead wildlife, trafficking in dead wildlife and other related offences.

The charges, laid in April 2006, came after a 15-month Conservation Officer Service investigation that began with the discovery of 50 dead eagles in North Vancouver.

On Thursday, Abbott and Leon were pleased to hear about the mistrial. The

judge will outline his reasons for the decision Nov. 25, but indicated it relates to a disclosure issue.

Defence lawyer George Wool has argued Abbott and Leon were tricked into handling eagle feathers in an elaborate sting involving conservation officers who were native or pretended to be native.

Sto:lo Tribal Council Grand Chief Doug Kelly has said in the past undercover officers pretended to want to walk down "the red road," a spiritual reference for turning their lives around. Kelly said they asked the accused to provide them with ceremonial headdresses with eagle feathers for the process.

Wool also argued Crown counsel knew the lead conservation officer on the case, Rick Grindrod, was under investigation for misusing government credit cards when he testified. Grindrod was eventually charged with fraud.

The case has been winding its way through the court system for seven years, with many of the men tried separately.

Abbott said he was "devastated" when the charges were first laid and refused to participate in ceremonial dances. Since then, however, he has become interested in the First Nations right to possess eagle feathers. He was anticipating an upcoming constitutional challenge claiming aboriginal right. Crown spokesman Neil Mackenzie would not speculate on the judge's reasons for declaring the mistrial, or whether Crown counsel will decide to try the case again. According to another Crown spokesperson, of the 11 accused, one had the charges stayed, four went to trial and the remaining six pleaded guilty.

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Kwantlen Nation celebrates new longhouse

[Aldergrove Star](#)

November 5, 2013

Kurt Langmann

Kwantlen Nation was a beehive of activity Saturday for the grand opening ceremony of the beautiful new Kwantlen Cultural Centre.

Built entirely out of western red cedar, the centre includes a longhouse, artifact repository, conference, and catering facility.

Friends and family from the Musqueam, S'tsailes and other First Nations bands joined in the celebrations which filled the longhouse room to its 200-person capacity. Many of the guests joined in the drumming and singing which lasted more than an hour as the guests steadily entered and filled the room.

Tony Dandurand, the heritage and cultural director for the Kwantlen, said construction of the facility had taken place over the past seven months. It is in a previously undeveloped portion of the Kwantlen Nation on Brae Island, and required significant fill to be brought in to bring it above flood plain levels.

It will serve the 200-member Kwantlen Nation, many of whom are youngsters and youths, by providing archival and educational services on their culture. The Kwantlen people had once numbered in the thousands, but as Dandurand noted, smallpox epidemics in the 1800s had killed most of their people.

"Our time has come and has been a long time in the making," said Kwantlen artist Brandon Gabriel. "We deserve this, and I look forward to the opportunities to share, to learn, to heal, and to promote goodwill to the world around us, and good health for our community for generations to come."

The centre was assisted by a significant grant from BC Hydro, which is working with the Kwantlen in uncovering artifacts in the Stave Lake area during the ongoing process of rebuilding the hydro dam there.

The most recent discovery at Stave Lake is a cedar basket, once used for carrying infants, that is in remarkably good condition considering that it is estimated as being at least 200 years old, possibly a thousand years old.

Gabriel built and decorated a drum with a BC Hydro logo inside a coastal Salish design, which he presented to BC Hydro in thanks for the corporate contribution to the new Kwantlen longhouse.

The longhouse has three tiers of seating in a circle around a modern wood stove, rather than the traditional open pit fires. Dandurand noted that open pit fires were rejected due to concerns about youths and elders with asthmatic conditions. The traditional dirt floor was retained, however, sections of wood flooring were laid down and these can be easily removed and stored under the bench seats when a traditional ceremony demands use of the dirt floor.

The all-stainless steel kitchen is fully modern and will enable the two Kwantlen catering businesses to expand. Their caterers also served a delicious, wide-ranging buffet dinner to the 200 guests, and it included baked salmon and bannock bread, of course.

Kwantlen elder Kevin Kelly thanked Fort Langley-Aldergrove MLA Rich Coleman for his support of the work of the Kwantlen, and Coleman returned the compliments during the ceremony.

Retired S'tsailes chief Willie Charlie (from the Harrison area) also expressed his admiration for the facility and said he hoped to also bring First Nations outreach programs to the Kwantlen centre.

## Hearing held in Calgary to document residential school abuse

[Global News](#)

November 5, 2013

Phil Heidenreich



CALGARY- Canada's Truth and Reconciliation Commission heard testimony from residential school survivors in Calgary on Monday.

The commission has been hearing stories from aboriginal people across the country about their experiences in the schools, which were set up to prepare aboriginal children for life in a white society.

Monday's hearings saw survivors recount tales of sexual, physical, and verbal abuse at the hands of people working in the schools.

The panel collecting the stories is funded by residential school survivors through money obtained in a settlement agreement with the federal government.

Many historians say the abuse at the residential schools resulted in a legacy of abused parents who later struggled to raise their own children.

The Calgary hearing continues on Tuesday and stories will eventually be published as part of a national archive.

## Media Democracy Days targets First Nations, privacy issues

[Simon Fraser University](#)

November 05, 2013

This weekend's 13<sup>th</sup> annual [Media Democracy Days](#) (MDD), sponsored by the [School of Communication](#), features one of the founding members of the Aboriginal Peoples Television Network (APTN) and B.C.'s Information and Privacy Commissioner as keynote speakers.

The event, Nov. 8-9, will explore topics regarding information control and Aboriginal voices as a result of previous major political events, such as governments infringing on the privacy of citizens and the Idle No More movement.

"MDD creates a community amongst media makers, students, researchers, community organizations and citizen advocates who share a passion for democratic media," says [Bob Hackett](#), MDD's founding member and SFU communication professor.

"Sustaining that community and addressing ever-shifting issues like privacy and information control are reasons we meet every year, and the event has grown tremendously in the last several years."

As the only event in Canada that brings scholars, activists and media makers together, MDD raises awareness of the importance of media that are independent, representative and accountable, and contribute to democratic political engagement.

Jennifer David, a founding member of APTN, plus B.C. Information and Privacy Commissioner Elizabeth Denham are slated to speak at the two-day conference.

MDD is guided by a steering committee that includes SFU communication faculty members Stuart Poyntz and Kathleen Cross, as well as undergraduate students who serve as part-time staff.



"The support offered by the School of Communication has helped MDD grow into a multi-day event and fostered a number of young new leaders in our community," says Josh Tabish, MDD coordinator.

First Nations win major legal battle over welfare changes:  
Federal court justice rules Ottawa did not consult First Nations  
on proposed changes

[CBC News](#)

Nov 05, 2013 11:48 AM AT



*A Federal Court judge has ruled First Nations have a right to meaningful consultation on this issue of welfare changes. (CBC)*

Mi'kmaq leaders in the Maritimes have won a major legal victory against the federal government.

Federal Court Justice Andre F. J. Scott has quashed unilateral changes to how social assistance works on reserves.

Earlier this year, a coalition of chiefs across the Maritimes won an injunction against the changes while the Federal Court considered the case.

The federal Department of Aboriginal Affairs and Northern Development had ordered the Mi'kmaq bands to bring their social assistance rates in line with provincial standards.

On the Indian Brook First Nation in Nova Scotia a single parent with two children receives \$293 in social assistance every two weeks. The proposed changes to federal rates would have cut that by 39 per cent.

The bands argued the changes are unfair because recipients on reserves can't access provincial programs available in non-native communities.

Justice Scott said First Nations have a right to meaningful consultation on this issue. He said, in this case, the federal government made its decision before consultations were held.

Scott said the aboriginal affairs department never assessed the impact of the changes, or collected hard data on how many people would lose their entitlement to social assistance as a result.

## Rap, motherhood, academia and community collide

[The StarPhoenix](#)

November 5, 2013

Angelina Irinici



*Lindsay Knight with her husband Randy Morin, and their daughter Kisay. Bridges photo by Michelle Berg  
Photograph by: Michelle Berg, The StarPhoenix*

You may know Eekwol as Canada's first solo female aboriginal hip hop artist.

What you may not know is that Lindsay Knight isn't too fond of that title. For starters, Knight doesn't like the term aboriginal because it's been developed and defined by the government and not its own people. She prefers "indigenous" because it reflects the people on an international level as being different nations and tribes. And she doesn't like to be pigeonholed — she questions why female rappers are put in a separate category from males. She's heard people say, "You're pretty good for a girl" far too often. Her response: "It's words. It's using your throat to create words. Why is it any different?"

Knight has been writing all her life; she still has a journal from when she was six years old, and she doesn't have the heart to throw it away. Her words went from journal entries to poetry, song lyrics and even a master's thesis. (She recently convoked from the University of Saskatchewan.) The song lyrics turned into four albums, one of which won Best Hip Hop Album at the Canadian Aboriginal Music Awards in 2005.

Knight wrote when she was angry, she wrote when she was sad and she wrote the emotions of others. She wrote what she felt, what she heard, but most importantly, what she was learning. And at times, what she was learning was frustrating.

Knight was on a path of awareness — she began studying Native Studies at the University of Regina (graduating in 2005) and exploring her roots. Knight is from Muskoday First Nation. Most of her teenage years were spent in Saskatoon. She was raised in a Cree and Saulteux traditional ceremonial way, but she left those traditions when she was younger. Once she came back to them, her music started to reflect that; she thought — and rapped — from a more spiritual, historical and informed place.

"(I'd) think about the history of our people, the aspects of our people and the dysfunction, poverty and all of the social issues," she explains in her soft voice. "I started to look at history and colonization and residential schools, and I was bombarded with all of this information and knowledge. I used that in my music to speak to the reality of the history that we don't hear about much in schools."

Her inner-activist was born.

"And the only way I can do that is by recognizing the strengths we have/Power in numbers/We got power in spirit/I got power in music/I got power in my voice/Hear it!," she raps in a song called Apprento.

"I could talk about Lindsay and her music all day," says Dr. Charity Marsh, University of Regina professor and Canada Research Chair in Interactive Media and Performance (IMP). She directs the IMP labs at the U of R. The research labs give students the opportunity to engage in hip hop culture; they can learn to make beats, write, breakdance and do graffiti work.

Marsh has published a number of articles about Knight. She's currently co-editing a reader with scholarly hip-hop articles (the first in Canada), which includes a piece about Knight.

"Lindsay is a really important activist and an artist, and what is so lovely about hip hop is one can marry their activism within the art and it certainly comes from a place of an underlying politics of resistance," Marsh says.

"Lindsay offers a variety of very unique experiences and perspectives within a fairly masculine genre, and she works against a lot of norms and cultures of that genre. Her work and contributions to her art form are both provocative and important as a kind of political voice for young indigenous people."

But she wasn't always a proud Cree woman. Knight's mother is Russian and she used to hide her ancestry behind that, but she remembers it being "devastating" when her indigenous father would pick her up from school.

"I always grew up around addiction, abuse, violence. I knew that was all there but I didn't know why. I was led to believe it was a genetic thing — that we were genetically inferior and that's just the way it was." That's where the shame came from, but then she started learning. "It became very clear that it had to do with a history and government decisions and we're not inferior. Things can change; we have to rise up. I have a revolutionary way of thinking."

Her life's goal is maintaining an open dialogue about resistance, but not in a defensive way. She used to rap in anger, but she's since realized a better way to relay a message.

"It's more of an open dialogue and more thinking about it from a perspective where it's a gentle knowledge of a really hard truth," she says.

"That's the way that we create dialogue and people listen and ask questions, because if we're yelling and rah rah-ing, it shuts a lot of doors."

Another reason for softening her lyrics? Her children.

Five-year-old Keesik is curled up on the couch, watching *The Magic School Bus* on Knight's iPad. He says "hello" quietly and she explains that he's shy and a bit introverted like herself. Keesik means 'sky' in Cree.

Later, in her basement studio, she and her husband Randy Morin talk about how musical and artistic Keesik is — he creates intricate drawings of churches and bells with great detail. He freestyles like his mom, and loves to play the guitar. "He just showed us a new song he made up," explains Knight.

"Don't mention it," Keesik says quietly to his mom.

Their daughter Kisay, which means 'compassionate' in Cree, is 10 months old and very outgoing. A big smile is ever-present as she claps her hands and swings her feet, which don tiny little moccasins. She's sitting on the kitchen floor on a big fuzzy blanket. A tiny tambourine sits in front of her, as well as a Fisher Price piano.

"Keesik, astam," says Morin from the kitchen. Astam means 'come' in Cree, the only language Morin speaks to his children. He is known as a language activist and is one of the few people of his generation who speak Cree fluently in the community. When he's not playing percussion or teaching, he volunteers his time teaching language classes and leading storytelling workshops and other seminars. Knight is learning Cree along with her children and she often includes the language in her music.

One song, Ahtay Weecasin, which means 'things will get better' in Cree, describes her experience with post-partum depression after having Keesik.

"I couldn't believe this little being was outside/emptiness came crashing in to fill the void," she raps in the song.

"It totally floored me," she recalls. "It hit me like a ton of bricks; this heaviness, this heartache, it was so powerful." When it was too much to bear, Knight got help for the depression and says it was important that she got help early. Then she did what was natural — she wrote about it. Knight wanted to talk openly about the experience because of the stigma attached to mental illness and depression. She used Cree language so the song could be understood in different areas, particularly in northern communities.

Knight has always been honest in her music.

"I always hope when people listen to the words and instrumentation they'll hear the honesty and listen to the honesty and reflect on their own experience."

She's written about all kinds of issues but during her many years of writing and recording, Knight never wrote a song about women.

"I thought, 'I don't ever want to write a song about women because I shouldn't HAVE to,'" she says boldly. She wrote Kisay a song when she was born; she wanted Kisay to know what she was thinking and how she was going to raise her, but then it turned into a song about women. That was just one change in her music after having children.

Her latest EP, Niso, meaning 'two' in Cree, was written and recorded in the first year of Keesik's life. It came out in 2009 and reflected a new stage, because "I was



thinking for two and everything I did involved him and I." She realized her children would listen to her music as they grew up so she made sure to leave a positive legacy.

Knight's lyrics come from within, but she humbly thinks of — and feels — those around her. Just one mention of a family's experience with residential school resonated with her. She went home, put her kids to bed and thought, "'Imagine these guys being taken away from me.' And I started crying. I'm not usually emotional about things ... (but I felt) the powerful emotions of those parents who had to watch their kids being taken away," she explains. "The hurt and the pain ... I could feel it."

She sat down, wrote an entire song and cried the whole way through.

"A lot of these lyrics that come out of me, I'm convinced, they aren't necessarily mine. I may have a way of wording them in a cool, lyrical rhyming way, but as far as the concepts and the emotion behind them. I feel like it comes from another place." She attributes this to the spiritual world.

Marsh often asks her to be on panels, and to do workshops and concerts with students.

"She's a very powerful voice for young people and I see young people respond to her in an incredible way," says Marsh. "Identifying with her (and having) a mentor who expresses the kinds of confusion that might be part of their lives ... those are powerful things for young people and one of the reasons why Lindsay is such an important mentor and figure within hip hop music in Canada, and especially in the Prairie provinces."

Plus, she's been around for a while. Knight started rapping when she was about 15 and has been doing so professionally for the last 10 years. She released her first album in 1990 and is working on a new one, set to come out this spring.

"In her genre, she's well respected. She's helped develop a theme in the city and the province in that genre," says Derek Bachman, program manager at SaskMusic. "She's incredibly talented. She's got an incredibly strong presence on stage. ... I think, on an international level, she could definitely find the markets to grow in."

Knight is one of two artists chosen by SaskMusic to represent the province at world music festival Mundial Montreal later this month, an opportunity she's very excited about.

Knight doesn't just save her talents and creativity for the stage. Each day of the week is reserved for community work; there's Morin's Monday evening free Cree class, Knight's Tuesday night women's drum group and mentoring on Wednesday

nights at the Student Wellness Initiative Toward Community Health (SWITCH). The list goes on.

SWITCH program coordinate Danielle Genest speaks highly of the couple. They put community first, something that goes a long way with SWITCH's clients.

"(Knight builds) unbelievable trust; when they see Lindsay here it's like immediately they relax because they know they're going to have some sort of relief that day," Genest says. "She's a listener. Unless you ask her something she doesn't say anything about herself — she's just so modest."

A couple of times a week, Knight goes into schools around Saskatchewan to perform, do workshops and talks on everything from songwriting to self-esteem building. Knight's main message is to be confident. She urges youth to stand up for what they believe, and to never stay silent.

"When I stopped doing that, everything started happening for me," she says.

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## SaskTel, Huawei, Aboriginal agency to bring cellular to north

[IT World Canada](#)

November 5th, 2013

Howard Solomon

Huawei Technologies continues to make its presence known in Canada despite allegations by some governments that the telecom equipment company is too close to the Chinese government.

This week as part of a partnership with SaskTel and an Athabasca first nations group Huawei said it has donated \$385,000 to a \$5.8 million project bringing 4G cellular service to five communities in Saskatchewan.

The Huawei funding helps cover a \$634,000 shortfall in revenue over five years for building tower site and operating expenses for extending the cellular network to the communities of Wollaston Lake, Stony Rapids, Fond du Lac First Nation and Black Lake First Nation. The Athabasca Basin Development, an Aboriginal-owned agency that invests in Northern Saskatchewan, is putting up the remaining \$249,000.

SaskTel, which hopes cellular service will start in 2015, asks communities to cover shortfalls when it is not economically feasible for the carrier to fund new cell sites alone.

"We are extremely pleased to be supporting SaskTel and Athabasca Basin Development in this initiative" Huawei Canada president Sean Yang said in a statement. "This is the single largest contribution we've made to connect rural and northern Canadians, and reflects our commitment to ensure residents and business across the province of Saskatchewan have access to innovative technologies."

"There is incredible potential for business and economic development in the Athabasca region, but one of the most significant challenges for the remote area is accessibility," Geoff Gay, CEO of Athabasca Basin Development, said in a statement. "These cell phone towers will greatly increase connectivity, which leads to so many benefits for the people and business climate in the region. This contribution gives us an opportunity to do something that will make a real and lasting impact on the Athabasca communities, and we are very pleased to be a partner in this exciting initiative for Saskatchewan's north."

## Delegation in William Case Welcomed to Ottawa

[Net Newsledger](#)

November 5, 2013



*AFN National Chief addressing press conference in Ottawa*

decades.

OTTAWA – Aboriginal - National Chief Shawn A-in-chut Atleo and First Nations leaders today welcomed the Tsilhqot'in delegation that arrived in Ottawa in advance of Thursday's hearing of the William case by the [Supreme Court of Canada](#). The Tsilhqot'in Nation is seeking recognition and affirmation of inherent Indigenous title to their lands and territories in one of the most important Aboriginal rights cases in

"It is an honour to welcome the Tsilhqot'in delegation who has travelled across this country to challenge the denial of their rights," said National Chief Atleo. "They are fighting the same battle as many other First Nations, the battle for recognition and implementation of their rights and title essential to their Nations and essential to justice, progress and prosperity. This case will have implications for First Nations and Canadians across the country and this is why the AFN is standing with the Tsilhqot'in and actively serving as an intervenor in the case."

More than two decades ago, the Tsilhqot'in Nation in British Columbia (BC) started

direct action and legal action to gain recognition from Canada of their Aboriginal title and rights to their land. In a major precedent-setting decision in November 2007, the BC Supreme Court ruled that the Tsilhqot'in had proven Aboriginal title to approximately 200,000 square hectares (about half of the claim area) in and around the remote Nemiah Valley, south and west of Williams Lake, BC.

In June 2012, the [BC Court of Appeal](#) overturned the BC Supreme Court's ruling. On September 24, 2012 Roger William and the Tsilhqot'in Nation sought leave to appeal the BC Court of Appeal's decision which was granted by the Supreme Court of Canada. AFN was also granted intervention status for the Supreme Court of Canada hearing of appeal. Today, the National Chief greeted the arrival of the Indigenous Land Title Express: Tsilhqot'in Journey for Justice, a group of Elders, citizens and supporters of the Tsilhqot'in Nation who travelled from their home territory in BC to Ottawa.

National Chief Atleo stated: "As First Nations, we depend on our lands and traditional territories for our very survival – for food, for medicine, for our culture, heritage and our very identity. The William case is about putting the final nail in the coffin of the doctrine of "discovery" and the myth of terra nullius. It is about affirming recognition as essential to unlocking the clear processes to re-build the success of our Nations, our lands and our livelihoods. This is about ensuring a better future for our peoples. Today, all First Nations stand with the Tsilhqot'in Nation for the full recognition and implementation of their rights and title."

## Saskatchewan First Nations unemployment 5 times provincial average

[Global News](#)

November 5, 2013

Joel Senick



SASKATOON – Saskatchewan's First Nation people have an unemployment rate close to five times higher than non-aboriginal residents, according to September's labour force survey.

Unemployment for First Nations people was 18.5 per cent averaged over a three month period, compared to non-

aboriginals, who boast a 3.8 per cent unadjusted employment rate, the lowest in Canada.

"If somebody tells you that First Nations folks in Saskatchewan have an eighteen percent unemployment rate, it's much higher than that," said Ken Coates, a University of Saskatchewan professor in the school of Public Policy.

"Those unemployment rates recognize people who are currently looking for work. If somebody had been trying for a long time and had been unable to do so they don't show up on the statistics anymore," he added.

The First Nations distinction does not include Métis or Inuit. The three month average for Saskatchewan's total Aboriginal population is 12 per cent.

Although it's a complex issue, one thing most experts can agree on is that education is one of the key factors to lowering the jobless rate.

"Our youth, I believe, are our starting point. We need to ensure that they are getting a good education right through into post secondary from elementary," said James Ouellette of the Saskatoon Tribal Council.

"First Nations people have trouble getting out of high school, therefore have trouble getting into college or university, therefore they have trouble getting the skills that are in highest demand in our economy," added Coates.

One group that is trying to make a difference is the Saskatoon Friendship Inn.

Director Lynda Brazeau said that she tries to hire people directly from the Riversdale community, where they are located. All but three of her full-time, floor staff, is of First Nations descent.

"No one can serve this neighborhood better than people who know this demographic," said Brazeau.

One of her employees, David FineDay, said a stable job has changed the way he lives.

"I don't have to worry about where I am going to sleep tonight or am I going to be cold, is it going to rain," said FineDay, who's worked at the Inn for around a year.

"I was out there, I know what it's like, I didn't like that feeling, I didn't want my kids to go through that."

FineDay worked sporadically as a roofer for three years before finding employment at the Friendship Inn as one of Brazeau's staff members.

October's labour force survey results are due to be released this Friday.

© Shaw Media, 2013

## *People of a Feather* Observes Inuit Peoples but Lacks a Larger Narrative

[Village Voice](#)

November 6, 2013

Zachary Wigon



Set in Canada's [Hudson Bay](#), [Joel Heath](#)'s *People of a Feather* observes the Inuit peoples as their trade — selling eider duck feathers as down — is jeopardized by hydroelectric dams whose operations endanger the ducks in the bay.

Though the science behind this ecosystem change is clearly conveyed, Heath never puts together a larger narrative about the decline of Inuit culture and offers little political history of the situation.

Yet far from a talking-head doc, the film contains many vérité sequences following Inuit as they go about their routines — hunting ducks, collecting feathers, hunting seals.





#### Location Info

[Quad Cinema](#)

34 W. 13th St.

New York, NY 10011

Category: [Movie Theaters](#)

Region: [Greenwich Village](#)

#### Details

People of a Feather

Directed by Joel Heath

Opens November 8, Quad Cinema

The raw and simple scenes of Inuit life offer an elemental cinematic tension. Who wouldn't want to watch someone ice-fishing for seals with a harpoon?

As we witness this method, with all the silence, stillness, and patience it demands, *People of a Feather* flirts with becoming a different kind of doc, a film that is experiential rather than intellectual, conveying the intimacies of Inuit life through unadorned observation.

Closing sequences showing the harrowing fate of dead ducks, including one particularly affecting image of two frozen underneath the ice, confirm that when employing this approach the film finds success, working in an emotional register. Unfortunately, these sequences only account for a small portion of the film, which never makes up its mind as to what it wants to be — and fails to put together a satisfying macro-level narrative of the situation.

## Indigenous Nationhood movement goes online

[CBC News](#)

Nov 05, 2013 8:43 AM CT



*The Indigenous Nationhood Movement wants to promote "indigenous self-determination and autonomous nationhood."*

[A new website](#) is calling for Aboriginal nations to move away from the Indian Act and towards autonomy and traditional governments.

Siku Allooloo is part Haitian, part Inuk, and now living in

New York. She was part of a group of Native and non-Native people that drafted principles for the Indigenous Nationhood movement that were released this morning.

"To be able to see how far and wide the movement stretches, I find it affirming," Allooloo says. "When you can see the amount of collective support... and that's what I hope people get out of this site."

## First Nations chiefs blast Winnipeg bill to keep gangsters out of bars

[Sun News](#)

November 5th, 2013

Jim Bender



*Grand Chief Morris Swan Shannacappo  
Credits: Marcel Cretain/QMI AGENCY*

WINNIPEG — The Southern Chiefs Organization is opposed to the proposed Bill 43 because it believes it would encourage racial profiling and human rights violations.

Kevin Chief, the minister responsible for the City of

Winnipeg, is proposing legislation that would give police the power to remove suspected gang members or those with a history of violence from a bar, night club or licensed restaurant under the Liquor and Gaming Authority. It would also allow them to shut down known party houses.

"This proposed bill promotes discrimination against First Nations people, who are the most visible group in the province, and therefore at greater risk of being identified as trouble makers in the enforcement of the new law," Chief Morris Swan Shannacappo said in a release Tuesday.

"In Canada, one is innocent until proven guilty beyond a reasonable doubt," Larry Barker, interim grand chief of the SCO, said. "The changes proposed to the Manitoba liquor act are in complete violation with this very basic legal principal."

Barker also suggested that the legislation could create more problems than it will solve.

"We're very confident that this doesn't infringe on individual rights," Chief said when he announced the proposal last week. "This was made in consultation with law enforcement and they believe this would actually reduce the number of incidents."



*Siku Allooooloo*

Allooooloo says the website will act as a central platform to house their statement of principles explaining who they are and what they stand for, and be a place for the public to get information about future actions and campaigns.

She says one of the main challenges Indigenous people face is a skewed representation in the public, in government policies and in text books. She hopes this website will help balance that by

giving indigenous people more control over how they're represented and by building solidarity with many people across different regions.

Glen Coulthard is a Weledeh Dene, and an assistant professor in the First Nations Studies Program and the Department of Political Science at the University of British Columbia. He says this movement is something Northerners can learn from and be a part of.

It's a place where people can re-learn "traditional land-based forms of knowledge," he says. "And start thinking about alternatives to the dominant economic model in the NWT."

Coulthard is one of many people who plan to publish articles on the site, on topics like capitalism and Indigenous traditions.

## Land claim case before Supreme Court: Business group fears investment chill, native group hopes to avoid 'disaster'

[Vancouver Sun](#)

November 6, 2013

Peter O'Neil

*Grand Chief Ed John of the B.C. First Nations Summit, seen in 2010, says the ideal outcome to the Supreme Court case would allow recognition of broad title claims, with a window for negotiations. Photograph by: Bill Keay, PNG Files, Vancouver Sun*

The B.C. business community and a senior B.C. aboriginal leader are predicting disaster if a major



land claims case doesn't go their way.

The two sides are squaring off Thursday before the Supreme Court of Canada in a possibly precedent-setting case involving the Tsilhqot'in First Nation's claim to 1,752 square kilometres of territory west of Williams Lake.

"The case is huge in its implications" for the aboriginal claims that blanket B.C., said University of B.C. law professor Gordon Christie.

The province's corporate sector, along with the federal and provincial governments, want the top court to support the B.C. Court of Appeal's 2012 decision. The 2012 ruling was that the First Nation only had title to small parcels of land where it could claim "intensive" use before the assertion of Crown sovereignty over B.C. land in the mid-19th century.

That overturned a 2007 ruling by the late B.C. Supreme Court justice David Vickers, who said that a nomadic people who used a large area of land periodically over many years had a right to claim title to that larger area.

The B.C. Business Council is telling Canada's top judges that a decision that supports the Tsilhqot'in (also spelled Chilcotin) interpretation of its claim would have a huge effect on a province that is blanketed by land claims.

"The resulting investment chill for an economy such as British Columbia will have serious and perhaps irrevocable consequences for the province's reputation and will erode

provincial revenues derived from the land base," the business council's statement to the court said.

"Any such erosion of provincial revenues and private sector investment has a direct impact on government's ability to fund services (including health care, education and social programs) and on community services such as banking and retail. The effects are magnified for resource-based communities."

Grand Chief Ed John of the B.C. First Nations Summit, however, said a Supreme Court judgment that supports the Court of Appeal's narrow interpretation of aboriginal title would be a crushing blow for Canadian First Nations.

First Nations are already deeply frustrated by a failure over several decades to settle their claims either through the courts or via the molasses-slow B.C. treaty process.

"It would be a disaster if they went that route," John told The Vancouver Sun. "If the court decides that there is no way aboriginal peoples can ever prove aboriginal title in this country, it would probably be the most horrible thing they could decide."

The Supreme Court of Canada has never ruled on a specific land title claim, though the landmark 1997 Delgamuukw decision, involving two B.C. First Nations, recognized broadly that aboriginal "title" to land exists.

The judges set out how governments must consult and perhaps compensate for infringement on that title through projects such as mines, tree harvesting, and road construction.

John, a lawyer, said the ideal ruling from the high court would involve a recognition of a more broad claim to title, along with a requirement that the First Nation and governments have a year or two to come to some sort of settlement - with the threat that the case could come back to the court for a final determination if no agreement is struck.

That's the route the court took in the 1985 decision that gave Manitoba several years to translate its laws and regulations into French.

UBC's Christie said the case will only result in a landmark verdict if "the court is actually ready to answer some of the questions it has left hanging up to this point."

If the Supreme Court clearly sides with either the 2007 or 2012 decisions "either eventuality would have huge implications, though on balance I'd say that going back and agreeing with Vickers would be more momentous."

The judges may, however, defer to past decisions or "even just try to duck the core questions," Christie said.

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## First Nations students brought into the fold

[Globe and Mail](#)

Nov. 05 2013, 5:25 PM EST

Jennifer Lewington



*Squamish First Nation member Sheryl Fisher signed up at Beedie because she liked the aboriginal focus and flexible schedule. (Rafal Gerszak for the Globe and Mail)*

It has taken a few detours, but Sheryl Fisher's 20-year-long dream to earn a master-level business degree is coming true.

A member of Squamish First Nation in British Columbia, the 44-year-old has worked since leaving high school and earned several college certificates, but none offered a path to a university degree.

That route opened last year when she was accepted into the first class of a new executive MBA in aboriginal business and leadership, unique in Canada for conferring a degree, at the Beedie School of Business at Simon Fraser University in Vancouver.

With Canada's aboriginal population the fastest-growing segment of society – and with treaty rights, land claims and native cultural issues inextricably linked to Canada's future resource development – some business schools are beginning to pursue new initiatives on recruitment, curriculum and specialty programs.

"The game has changed and we are dealing with an unbelievable opportunity," says Mark Selman, a Beedie professor who has worked closely with First Nations communities and is the driving force behind his school's EMBA. "We will not succeed if the legitimate concerns of First Nations are not dealt with."

The Beedie program blends the fundamentals of MBA learning with traditional aboriginal knowledge for working professionals of aboriginal and non-aboriginal descent. As with Beedie's long-standing executive education program, students in the specialty program have years of work experience but may lack a formal degree.

"Like many aboriginal people, they have been through the system and they have been treated badly and held back by all sorts of obstacles," Prof. Selman says.

As a result, he adds, many aboriginal students "have lots of certificates and diplomas and letters of completion for programs, none of which add up to a recognizable degree."

Before setting her sights on a business degree, Ms. Fisher initially planned to become a lawyer to honour her late grandfather, Andrew Paull. He trained to become a lawyer in 1907 but never practised because, at the time, he would have had to renounce his Indian status.

In the late 1980s, right out of high school, Ms. Fisher took a detour from her business education ambitions when she was hired by the federal government. Later, she worked as a life skills coach and earned college certificates in marketing and business. In 2010, she received additional training through the Ch'nook Initiative, developed by the Sauder School of Business at the University of British Columbia in Vancouver to promote aboriginal success in postsecondary business education at any institution.



She worked for her home community of Eslha7an in North Vancouver, B.C., for five years and, for the 2010 Winter Olympics, was hired to manage the Four Host First Nations gallery in the Athlete's Village in Whistler, B.C.

In 2012, initially considering an application to Harvard Business School, she spotted an ad for the Beedie program. Its aboriginal focus and its flexible format – intensive classroom studies of a week or two in Vancouver followed by online learning for readings and group work on her own time – fit her circumstances.

"I really liked how it adapted to what I have been involved in," says Ms. Fisher, who lives on her reserve, works from home and makes a 20-minute commute on the SeaBus to class in downtown Vancouver. "I feel there has been a bit of a void in business and industry with the aboriginal community."

The Beedie degree takes 2 1/2 years to complete, with tuition of \$51,000. The inaugural class took in 25 students, mostly but not all aboriginal, in keeping with the program focus. Prof. Selman expects 35 students for the next intake in September, 2014.

The Beedie EMBA is one of only a handful of programs worldwide (including those in New Zealand for Maori students) that offer degrees in aboriginal business leadership.

"These institutions are in the vanguard," says Stephen Cornell, a co-founder of the Harvard University Project on Indian Economic Development in the late 1980s and a faculty associate with the Native Nations Institute at the University of Arizona. He has taught in New Zealand and in the new Beedie program.

As aboriginal communities globally regain decision-making power over land and resource development, their leaders are keen to develop home-grown business expertise.

"It has taken a little while but some higher education institutions are responding to that demand," says Prof. Cornell., with an emphasis on innovative programs designed for the target audience.

Even before graduation in 2015, and in response to industry demand, Ms. Fisher is making use of her business studies to accelerate plans to establish herself as cultural business consultant. Taicheng Development Corp., a Chinese firm that purchased land on traditional Squamish territory, has hired her to carry out research on the site and assist in community engagement. Her work will also provide a case study for one of her EMBA projects at Beedie.

She hopes other schools will expand their aboriginal-oriented business studies. "If we want to have a more cohesive Canada," she says, "it is really important to offer programs like this."

### Other programs

A growing number of Canadian business schools offer specialty programs with an aboriginal focus. For example:

University of Calgary's Haskayne School of Business recently joined the Ch'nook Scholars [program](#) that supports aboriginal postsecondary business students in pursuing their careers.

University of Saskatchewan's Edwards School of Business in Saskatoon offers a two-year certificate [program](#) for self-identified First Nations and Métis students and a four-year bachelor of commerce that includes aboriginal course content.

University of Manitoba's Asper School of Business in Winnipeg has introduced a new admissions category for its bachelor of commerce to boost participation of First Nations, Métis and Inuit students. Selected students – six were admitted this year – receive academic support and personal counselling through the school's long-established aboriginal business education partners [program](#).

University of Winnipeg offers a several aboriginal-focused [programs](#) at the undergraduate and graduate level, including a master in development practice in indigenous development established in 2011 in partnership with the MacArthur Foundation and a master of arts in indigenous governance.

Cape Breton University's Shannon School of Business in Sydney, N.S., offers an MBA in community economic development with an option in First Nations. Students can pursue the [program](#) full time on campus over 12 to 18 months or through part-time options over 26 months in short-stay residencies on campus or weekend sessions at a various locations across Canada.

### First Nations freeman, facing charges, denied bail

[Kamloops Daily News](#)

November 6, 2013

Cam Fortems



A First Nations Freeman-on-the-Land lost his freedom after a provincial court judge ruled he is at risk of not showing up for court appearances.

The bail hearing began Tuesday afternoon when a man who defence lawyer Don Campbell called an "adviser" to accused Jonathan Michael Dean

Fraser declined to stand when Judge Chris Cleaveley entered the courtroom — a required practice.

The adviser was identified in court as Wheahayuckchuk.

Fraser faces charges including fraud, resisting arrest and driving while suspended.

While the rest of the courtroom rose as Cleaveley entered, the adviser remained seated, despite friendly prodding by an unrelated courtroom spectator behind him.

“Sir, I want you to stand up or the sheriff will remove you,” Cleaveley warned.

The man reported he had a bum leg, something Cleaveley said he did not notice when he was in court Monday. The adviser eventually stood.

The Crown argued Fraser should be held in jail on offences dating back to 2010. He has consistently failed to show up in court and has a long record of breaching court-ordered conditions.

Fraser faces charges regarding an alleged \$20,000 fraud as part of land transaction in 2010. He did not attend court dates.

Later that year, he was arrested by Chase RCMP. Crown lawyer Michael Wong said Fraser told police he doesn't have a name and didn't need a licence.

Fraser has been without a licence since 2002.

He was allegedly caught without a licence in North Vancouver again in February 2011.

Fraser was again arrested last week, and this time held, when he refused to give his legal name after being stopped at a Chase RCMP check-stop on Nov. 1 while in the passenger's seat. Police described him as evasive and recalled problems with a Freeman several years before in the same area.

“He began to speak of reserved rights and proof of claim,” Wong said, noting signature phrases of the movement.

Freeman-on-the-Land is a movement of people who believe they have the ability to withdraw consent to be governed and are bound only by “natural law.” They typically reject authority of police and courts, often using nonsensical legalistic jargon.

Cleaveley said Fraser can't be trusted to show up in court and denied him bail.

After his bail was revoked, Fraser uttered a stream of similar jargon but was cut off by Cleaveley.

"I didn't need to hear that, Mr. Fraser, " he said, to which Fraser replied, "You just did and it's now on the record."

Fraser also demanded to be moved up to B.C. Supreme Court "where the law matters, not just opinion."

Dates were set for Fraser to appear in Coquitlam, North Vancouver and Kamloops courtrooms this month on the charges.

Campbell said Fraser is eager to get into court to advance Constitutional arguments.

He said Fraser is a consultant on drug and alcohol treatment with First Nations bands as well as a "spiritual leader."

B.C. spending millions on unaccountable Aboriginal services, children's advocate says

[Globe and Mail](#)

Nov. 06 2013, 1:26 PM EST

Justine Hunter

Over the past dozen years, the B.C. government has spent more than \$66-million on "chaotic and haphazard" programs designed to hand off child welfare responsibilities to First Nations without clear expectations, controls or enforcement, a new report has found.

"There could not be a more confused, unstable and bizarre area of public policy than that which guides Aboriginal child and family services in B.C.," wrote Mary Ellen Turpel-Lafond, B.C.'s Representative for Children and Youth, in her report released Wednesday.

"To be blunt, a significant amount of money has gone to people who provide no program or service to directly benefit children."

Meanwhile, the programs that are designed to help vulnerable children in need have been financially squeezed. "All children and youth, including Aboriginal children and youth, who receive actual services paid the price and continue to do so," she wrote.

Both the federal and provincial governments have acknowledged that the failed policies of the past – including the residential school system – have harmed generations of Aboriginal child and families.

But attempts to come up with better policies to serve B.C.'s Aboriginal population – the second-largest in Canada – has amounted to a “shameful debacle” that provides only the illusion of good work.

“There is no public administration model or theory to support what happened here,” she wrote. “Senior bureaucrats and others in government must return to a model of public service and accountability that permits good collaboration but doesn’t abdicate control or send a massive chunk of the budget out to a sector that will provide no service.”

In one instance, the province spent nearly \$35-million discussing a new system that would establish regional Aboriginal authorities to manage child welfare programs. The money went to “paying people to meet, hiring consultants to facilitate those meetings, and producing materials of questionable practical value following such meetings,” Ms. Turpel-Lafond found, “that almost never addressed the actual difficulties children and youth were experiencing in their lives.”

Then, in 2008, the B.C. government changed tactics and decided that the Ministry of Children and Families should “get out of their way” and allow First Nations to devise their own child welfare programs.

But the “nation-to-nation” approach, with its own staggering expenses, ignored the fact that the government was not dealing with nations, but with a myriad of community organizations that did not have the capacity to enter into self-government negotiations.

As well, she noted that another \$90-million is being paid out every year to 23 delegated Aboriginal agencies that are responsible for child welfare programs. The financial accounting was also dismal.

One of the agencies – the Haida Child and Family Services Society – reaped \$5-million in the space of three years despite the fact that it had not a single open file to account for a child being served when she looked at the books in March.

That agency, she noted, is responsible for a region where the demand for youth supports, mental health services, special needs supports and school learning supports are significant.

Overall, the representative issued five recommendations, including:

- The B.C. Attorney-General needs to develop an explicit policy to govern negotiations over child welfare responsibilities;
- The ministry of Child and Family Development must suspend open-ended initiatives related to Aboriginal governance for child welfare and instead develop a clear policy for delivering those services;

- And the B.C. government needs to develop a clear plan to close the gap of outcomes, in health and education, for Aboriginal children both off and on reserve.

## Aboriginal student population increases at the University of Saskatchewan

[Global News](#)

November 6, 2013

Joel Senick



SASKATOON – The University of Saskatchewan (U of S) saw close to a 30 per cent increase in Aboriginal enrollment this semester compared to last fall.

There are currently close to 2,000 aboriginal students enrolled at the university.

The university is actively reaching out to First Nations communities across the province in an effort to get more aboriginal students on campus, says Candace Wasacase-Lafferty, the University of Saskatchewan First Nations and Métis Engagement Director at its English River facility.

Saskatchewan's non-aboriginals who do not finish high school are employed at a rate close to 25 per cent higher than First Nations people who are of the same educational level.



However, that gap almost disappears if you compare both groups when they achieve a university degree, according to the Saskatchewan Labour Market Commission

"You're on your way to that degree and then you have made your life better for yourself, your family, your future generation, so that gap is critical for us," said Wasacase-Lafferty.

The English River facility is located on land owned by the First Nation, just south of Saskatoon. The facility reaches out to First Nations communities in Saskatchewan and provides cultural and spiritual support for aboriginal students once they step onto the university's campus.

"They're comfortable; they kind of settle into their studies a little better because they know there's a connection to home, even if it's a spiritual connection," said Robert Badger, the facility's cultural coordinator.

On campus, students can find an inviting atmosphere at the Aboriginal Students' Centre, according to one of its student ambassadors, J.D. Bell.

"In the [centre] there's just a really tight community, everybody goes out of their way to make people feel welcome and when you come to a university, you don't know your way around campus and you don't know anybody," said Bell, who's in his first year at the U of S after transferring from the University of Regina.

Bell said he found comfort in the Aboriginal Students' Centre during his initial days on campus. Feeling comfortable with your surroundings can translate into better grades in the classroom, he added.

"When they feel out of place they're a little more timid in class," said Bell.

"When they [to the centre] and start feeling like they do have a family, they're not alone, they start feeling a little more comfortable, their marks, their classes, it becomes a more positive experience for them."

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## Putting an end to racism and discrimination against the First Nations and the Inuit: a first step in the right direction

[Canada NewsWire](#)

November 6, 2013

WENDAKE, QC, Nov. 6, 2013 /CNW Telbec/ - The government of Quebec intends to develop an action plan to fight discrimination and racism against First Nations and

Inuit. To guide them in this area, the government gathered during two days this week in Quebec City, more than a hundred people, Aboriginals or non-Aboriginal, representing a wide range of backgrounds and government organizations.

That, to the AFNQL is a first step in the right direction.

"Quebec sorely needs to undertake a long-awaited concerted effort to address, understand and mostly put an end to discrimination and racism against the First Nations and the Inuit. It is high time that we face up collectively to this task", stated Ghislain Picard, Chief of the AFNQL.

"Discrimination and racism, at home, among us, in our own backyard, are not subjects which are easy to handle. For many years now, the AFNQL has been trying to commit the successive Quebec governments, without ever tackling this serious societal problem head on, which affects all of us in a very negative way. I am encouraged by the present government, the Premier and the Minister for Aboriginal Affairs, who have decided to address this issue. It will be necessary to persevere in this way, and not give up mid-way. The AFNQL will make sure the action plan developed by Quebec rests on a sound basis which includes among others the recognition of Aboriginal Nations by the National Assembly and the United Nations Declaration on the Rights on Indigenous Peoples. The AFNQL intends to play an active role in the implementation of this action plan", concluded Chief Ghislain Picard.

## Native veterans to meet and march for Aboriginal Veterans Day on November 8

[Straight.com](http://Straight.com)

November 6, 2013

Carlito Pablo

This year's celebration of Aboriginal Veterans Day comes with special significance for Métis man Richard Blackwolf.

The 73-year-old served in the navy through the 1960s and 1970s, and he's currently president of the Canadian Aboriginal Veterans and Serving Members Association.

"We just finished celebrating 200 years of defending the country, starting back in 1812," Blackwolf told the *Straight* by phone from his association's office in Victoria.

He's proud that Natives stood with the British in the War of 1812 against the Americans, a defining moment in Canada's history as a nation. "It made the difference of us, this country, not being the U.S. right now," Blackwolf said. "That's where it starts."

From the 19th-century Boer Wars in today's South Africa to the two world wars that followed, the Korean conflict in the 1950s, and the Gulf War of the 1990s, thousands of aboriginals served in the Canadian military.

It's a tradition that continues today. As of April 2013, according to federal government figures, First Nations, Inuit, and Métis people make up more than two percent of the combined regular and reserve Canadian Armed Forces. At least 2,000 Natives are in the military.

It wasn't until 1960 that Natives were granted the right to vote.

Many who came back from the first and second world wars and the Korean War found out that they had to fight some more, this time for benefits that were given to non-Native soldiers but were denied First Nations people.

In 2003, the federal government delivered a compensation package to rectify this injustice, but it's one that Blackwolf said is incomplete because the Métis were not included in the reparation.

"The Métis weren't recognized at all, so in most cases, they didn't receive anything," Blackwolf said.

In Vancouver, Aboriginal Veterans Day observances start on Friday (November 8) at 9 a.m. at the Carnegie Community Centre (401 Main Street). A march to the Victory Square war memorial follows, with a wreath-laying at the cenotaph.

The celebration comes three days ahead of Remembrance Day on November 11.

## B.C. First Nations say Trans-Canada Highway expansion threatens ancestral sites

[Vancouver Sun](#)

November 5, 2013

Kim Pemberton

Natives from the Interior, near Kamloops and Chase, are protesting a Trans-Canada Highway expansion they say cuts through Secwepemc ancient village sites.

They have lighted a ceremonial four-day "sacred fire" on a site where ancestral remains were found in 2009. The fire was lit Monday and will remain until Thursday.

The Ministry of Transportation plans to widen 7.5 km of the highway near the community of Pritchard to four lanes, calling it a "major and much-anticipated safety and mobility improvement that's very important to all motorists."

"The ministry appreciates the First Nations heritage and cultural significance of this area. With this in mind, the ministry has been working in cooperation with local First Nations to ensure the design of highway four-laning project respects and preserves these heritage and cultural values," spokesman Robert Adam stated in an email response to questions from The Vancouver Sun.

He said crews began construction of a retaining wall to protect the site of the ancestral remains found in 2009, but at the request of local First Nations, the work was halted to allow for the four-day ceremony. Work will resume following the ceremony, he stated.

He added the ministry requires that all excavation sites on the project have monitors from the local First Nations communities on site to watch for the presence of artifacts or remains.

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## Akwesasne, feds sign landmark governance agreement

[Seaway News](#)

November 06, 2013



© Aboriginal Affairs and Northern Development Canada.

*Minister of Aboriginal Affairs and Northern Development Bernard Valcourt and Mohawk Council of Akwesasne Grand Chief Mike Kanentakeron Mitchell sign Agreements-in-Principle on governance and the management of lands.*

CORNWALL, Ontario - An agreement in principle has been signed between Akwesasne and the federal government that could eventually allow the Mohawk first nation to mediate land disputes among its people.

Minister of Aboriginal Affairs Bernard Valcourt and Akwesasne Grand Chief Mike Mitchell signed agreements-in-principle on governance and the management of lands at a ceremony this week in Ottawa.

At the heart of the agreement is a desire by Akwesasne to step in when one of its residents passes away without a will in place to properly dispose of any land owned by the estate.

Currently the federal government has jurisdiction during such a scenario.

"After years of deliberations with the Department of Indian Affairs, (Akwesasne) has come to the conclusion that there are many key elements of the Indian Act that are outdated and no longer useful for our community," said Mitchell. "A 15-year community process has also identified that there are only a few elements of the Indian Act that protect our aboriginal rights and should be retained."

In the past Akwesasne has successfully negotiated agreements that allow it to conduct its own elections, determine who can be a member of the community and operate its own board of education.

Brendan White, communications officer with the Mohawk Council of Akwesasne, said it will take several months before the final phase of the negotiation process unfolds to make the agreement binding.

Key B.C. aboriginal land claim case starts before Supreme Court: Court to rule if Tsilhqot'in First Nation holds title to land in the Chilcotin region

[CBC News](#)

Nov 07, 2013 7:30 AM PT



*Tsilhqot'in elders watch the case in an overflow room at the Supreme Court of Canada in Ottawa on Thursday. (Susan Smitten/Twitter)*

Members of a British Columbia First Nation are at the Supreme Court of Canada in Ottawa today, to hear a case that is expected to have far-reaching effects on aboriginal title in Canada.

The Supreme Court has been asked to determine if the Tsilhqot'in First Nation holds title to land in the Chilcotin region in B.C.'s Interior.

B.C.'s Grand Chief Stewart Phillip says many of the First Nation's leaders travelled to Ottawa for the first time for the hearing.

"Many of the elders have only been as far as Victoria, B.C. So it was an incredible journey across Canada," says Phillip.



*The B.C. Court of Appeal found that the Crown had infringed on the rights of the Tsilhqot'in Nation with its management of forestry in the claim area, which lies to the south and west of Williams Lake and Alexis Creek. (CBC)*

Recognizing ownership is key to a stable future for First Nations, he says.

"The continued denial on the part of Canada and British Columbia with respect to our aboriginal title interests has created great economic uncertainty across this country."

"The only answer with respect to this decision is a recognition of genuine aboriginal title interests, which will lay the foundation for genuine reconciliation between aboriginal title interests, and other Crown interests."

### *Logging rights triggered legal battle*

The case began more than two decades ago, when the provincial government granted logging rights within the Xeni Gwet'in nation's traditional territory, which is near Williams Lake.

In 2002, the Xeni Gwet'in and the larger Tsilhqot'in National Government went to court to prove aboriginal title to 4,400 square kilometres in the Chilko Lake area in the province's Interior.



*Tsilhqot'in national government members do traditional drumming as they protest a proposed mine in their territory outside in Vancouver last June. The B.C. First Nation is now involved in a Supreme Court of Canada case*



*centred on whether it holds title to land in the Chilcotin region. (Jonathan Hayward/Canadian Press)*

The marathon trial with nearly 30 lawyers sat for 339 days over five years. Finally, [in 2007, a B.C. Supreme Court judge ruled](#) that the band had aboriginal rights throughout the claimed area, including the right to hunt, trap and earn a moderate living from it.

The judge also found the band had aboriginal title to about 40 per cent of the claimed land, but said he could not grant a declaration of aboriginal title because the claim was pursued as all or nothing.

The First Nation, the province and the federal government all appealed, [but the B.C. Appeal Court dismissed their actions](#). The band then sought leave to appeal to the Supreme Court of Canada, [which announced earlier this year it would hear the case](#).

Numerous stakeholders on both sides are expected to make arguments in this case, including provinces like Manitoba, Quebec, Alberta and Saskatchewan, as well as the Union of British Columbia Indian Chiefs, the Assembly of First Nations and B.C.'s First Nations Summit.

When it hands down its decision, the Supreme Court is expected to set out just how aboriginal land title can be established.

## Time to negotiate a schools act for First Nations

[Globe and Mail](#)

Nov. 07 2013, 7:39 AM EST

John Richards and Michael Mendelson



*(Kevin Van Paassen/The Globe and Mail)*

No legislation destined for the present Parliament is more important or more controversial than the First Nations Education Act. Proposed legislation is normally

tabled first in the House of Commons. The Minister of Aboriginal Affairs recently took the highly unusual step of releasing a draft bill online.

What is this bill about? In effect, it defines for reserve schools the equivalent of a provincial schools act.

It defines the responsibilities of school principals. It requires that band councils designate a "school inspector" and a "director of education" – equivalent to a school board superintendent. It requires "community education committees" to enable parent consultation in school affairs. The minister may intervene if a school is not performing adequately – much as a provincial education ministry can with respect to provincial schools.

First Nations are given three governance options: They may continue to operate one or two "community schools" as most do today but under the standards in the new act; they may enter into partnerships with nearby provincial school districts; or they may form First Nation school boards comprising several reserve schools.

The act says a lot about what First Nations must do, but it says little about what the government must do to make this possible. The act makes no commitment to adequate funding; instead it states only that the formula for school funding will be determined by regulation. The act permits schools to offer a program in aboriginal language and culture, but does not commit the government to providing the resources to do so. The act allows for First Nation school boards, but does little to encourage them.

It is an understatement to say that First Nation leaders have not received the act warmly. A typical response was that of Chief Morley Googoo, chair of the chief's committee on education at the Assembly of First Nations: "The proposal doesn't acknowledge that First Nations are ready to take care of their own education systems and programs. [The proposal is] not going to be acceptable."

But neither is the status quo acceptable. According to the 2011 census, 60 per cent of young First Nation adults age 20 to 24 are without a high school certificate. Among non-aboriginal young adults the rate is 10 per cent. The last three censuses show some improvement in high school completion of young Métis and First Nation adults living off-reserve; none on-reserve.

What matters now is that both the government and First Nation leaders read the cautionary note at the top of every page of the draft: "The wording of a final bill is subject to change based on further review and based on feedback received on this proposal." It is time for First Nations and the Minister of Aboriginal Affairs to negotiate.

First Nation critics are right to object that the government needs to include a statutory commitment on funding. An obvious basis could be per-student funding for reserve schools equivalent to similarly situated provincial schools. Other issues such as support for culture and language and formation of school boards could also be addressed in a revised act.

The section of the act permitting the minister to intervene in poorly functioning schools is extremely contentious; the federal ministry has little educational expertise and no demonstrated capacity to manage schools. This section makes the minister accountable when he cannot reasonably be effective. Therefore, it might make sense to break the act into two bills: one dealing with the formation of First Nation school boards and provincial alliances, and the other with standards for community schools. The former (with suitable revisions on finance and so on) could proceed now, allowing First Nations wishing to do so to opt in, and the latter delayed for at least a year for further consultation.

On the other hand, it is time that First Nations acknowledge the severity of low education levels on most reserves with only negligible progress over the last generation in improving high school completion rates or in assuring school quality. Calling for Ottawa to pay more money while ignoring the need for organizational reform of schools is not good enough. A sensible negotiated compromise exists. Whether those involved realize it will depend on whether Canadians – First Nation, Métis, and non-aboriginal – think hard about the future, and not only the past.

*John Richards teaches in the SFU School of Public Policy and is a fellow-in-residence at the C.D. Howe Institute. Michael Mendelson is senior scholar with the Caledon Institute of Social Policy. Both authors occasionally work as consultants for the Department of Aboriginal Affairs and Northern Development; Michael Mendelson is currently providing advice on contract to the Department. The views here are their own.*

## Too few aboriginal girls getting HPV vaccine: Big gap in vaccination rates: study

[Brandon Sun](#)

Nov. 7, 2013 at 9:07 AM

Mary Agnes Welch



RUTH BONNEVILLE / WINNIPEG FREE PRESS

Leigh Anne Shafer says too many aboriginal girls are missing the HPV vaccine.

The HPV vaccine now given to Manitoba schoolgirls won't shrink cervical-cancer rates as much as promised unless more aboriginal girls get the shot.

That's according to a just-published study by a group of University of Manitoba health researchers who found big gaps in vaccination rates among aboriginal and non-aboriginal girls could dampen the impact of the much-touted cancer-fighting inoculation, even among the non-aboriginal population.

"It won't be as great as we'd hoped," said U of M infectious disease specialist Leigh Anne Shafer, whose study was published in the most recent edition of the academic journal *Vaccine*.

In 2008, Grade 6 girls in Manitoba began receiving the Gardasil vaccine, which protects against the human papillomavirus, the most common sexually-transmitted infection. HPV is the cause of most forms of cervical cancer.

Aboriginal women already have higher rates of HPV and cervical cancer. Now, it appears not enough of them are getting the HPV vaccine.

In the first year the shot was available, Shafer said 44 per cent of aboriginal girls got the vaccine while 58 per cent of non-aboriginal school girls did. That gap remained the next year, and it's even greater for teens and older women who must typically pay for the shot.

Shafer and her team used computer modelling to test various vaccination uptake levels and forecast the effects to 2059. They found bad news even for non-aboriginal people.

Because HPV is transmitted sexually and people have sex outside their ethnicity, a higher rate of HPV in aboriginal people will inevitably affect non-aboriginal people who failed to get the vaccine.

If the gap remains, cervical-cancer rates could be as much as 25 per cent higher among non-aboriginal people than they would be if every schoolgirl got the shot.

Exactly why so many aboriginal schoolgirls failed to get the shot is a mystery, and one Shafer says ought to be investigated so health providers can fix it.

It could be aboriginal girls were less likely to bring in their parental-consent forms, or parents did not give consent as often as non-aboriginal parents.

There is also more absenteeism among aboriginal students, so it could be that nurses have to hold a few extra vaccination clinics at schools with many aboriginal students.

"Once we find out what the biggest reason is, we need to work on minimizing that difference," said Shafer. "We still have an obligation to try to ensure vaccine coverage is similar in all sectors of society."

Tim Hilderman, the medical director of Manitoba's immunization program, said disparities continue to exist in vaccination rates. "This is very much what I would have expected to see," he said.

Instead of targeting one ethnic group, the province is looking at all vulnerable populations, including immigrant children and the poor, whose vaccination rates may also be too low.

If, for example, there are schools where the return of parental-consent forms falls below a certain level, staff will launch an intervention that could be as simple as calling all the parents.

Last year, the overall vaccination rate stood at 65 per cent, and Manitoba Health is now studying whether their interventions among vulnerable groups have helped to bolster that figure.

It's not clear what special vaccination programs are in place on First Nations reserves. Health Canada could not offer a comment before deadline Wednesday.

## Ermineskin chief part of UN delegation

[Wetaskiwin Times](#)

November 6, 2013 10:59:05 MST AM

Two prominent Cree chiefs travelled to New York City to address the United Nations general assembly Oct. 28.

Okimaw Wallace Fox of Onion Lake Cree Nation and Chief Craig Makinaw of Ermineskin Cree Nation along with a small delegation was at the general assembly to hear the report of the independent expert Alfred de Zayas on the promotion of a democratic and equitable international order.

"Professor de Zayas has made a number of significant recommendations related to the rights of peoples who have been unable to exercise their right of self-determination," stated Okimaw Fox.

"His recommendation contained in paragraph M, that 'the general assembly may consider referring specific legal questions to the International Court of Justice for advisory opinions, including issues of self-determination' would give us an option outside of the state of Canada. This is important for us. Our young people want to see a future. We have a door opened, our work is to use this opportunity."

"In paragraph 59 of his report, there is a reference to the state 'manufacturing consent' that denies us our rights under treaties," added Makinaw.

"The independent expert correctly pointed out that states 'organized and conducted by administering and/or occupying powers to achieve predetermined results.'

"Every time, we meet with the government officials, they deem it consultation. It is a gross violation of our rights."

When the United Nations was created at the end of the Second World War, the focus was on the promotion of the rights of peoples and nations to their right to self-determination. The stated purpose of the United Nations is set out in the Charter under Article 1(2): to develop friendly relations among nations based on respect for the principle of equal rights and self-determination of peoples.

"Our nations have been colonized and continue to be colonized," said Okimaw Fox.

"Our rights as peoples within our territories are denied by the colonizer state. While the state of Canada can sit within the United Nations, our nations are denied. Why?

"We are the original nations. Our territories and resources fuel the state. Canada is busy trying to make deals to see our resources to the European Union, the Asian market without any revenue flowing to our nations."

In his report, the independent expert made reference to the complaints that indigenous peoples have taken to the United Nations on the legislative agenda of Canada.

"Our attempt to have our right to give our free, prior and informed consent to matters affecting us has been consistently denied to us by the Harper Government. We have appeared before many committees of Parliament. We were not allowed the time or space to make any statements or have our concerns taken seriously," said Makinaw.

The independent expert wrote: "their (indigenous peoples) involvement in decision-making is pro forma, since, regardless their views, governments pursue their agendas and only perfunctorily listen to them. In particular, some indigenous complained about material breaches of treaties."

"This is so true in Canada today – our peoples do not want national legislation on education," said Okimaw Fox.

"The special rapporteur James Anaya in his recent visit to Canada called on the state to reconsider the legislation. Less than a week after his visit ended, Canada introduced the blueprint for this proposed legislation in draft form. Is this respectful of the United Nations? The state violates the charter, violates our treaties and thumbs its nose at the world. Indigenous nations want a process that is respectful of our rights. As outlined in the report of the independent expert: the general assembly



should consider 'peoples under occupation have a genuine opportunity to participate in decision-making processes.'

"We are ready. Is Canada ready?"

The Cree Nations are located in Treaty No. 6 Territory that spans from what is present day Manitoba to the Rocky Mountains.

Ottawa must spend on infrastructure to spur Nunavut development: QIA boss: Okalik Eegeesiak today's feature interview on Aboriginal entrepreneurship website

[Nunatsiaq News](#)

November 7, 2013

*Okalik Eegeesiak, the president of QIA, said Ottawa should spend more money on infrastructure to help Nunavut develop its economy. (FILE PHOTO)*



Okalik Eegeesiak admitted Nunavut faces many challenges delivering healthcare and education, but the Qikiqtani Inuit Association president focused on infrastructure development in a recent [online video profile](#).

"If you want Inuit and Aboriginal Canadians to take full advantage and be better prepared for mining and exploration, you have to invest in basic infrastructure first," Eegeesiak said in the five-minute video.

And the scaled-down port facility in Nanisivik doesn't count, she added, because that's intended for use by National Defence and the

Canadian Coast Guard, not for private companies.

She said the current government of Stephen Harper has made northern exploration, mining and resource development a priority.

But you can't develop that sector of the economy without basic infrastructure, especially ports, she said.

In the short profile, Eegeesiak cites other challenges the QIA has, including the influx of Inuit into Iqaluit from smaller Baffin communities.

"In some of the communities, their numbers are declining in population, because there are more opportunities in Iqaluit and in the regional centres of Rankin Inlet and Cambridge Bay," she said.

That also goes for a steady migration to Yellowknife and even Ottawa, where they can find housing, better education and better services.

She said the QIA struggles to "keep our young Inuit in their communities and taking advantage of opportunities that might be there, so that our communities develop."

The website, Aboriginal Entrepreneurship, calls itself an "online community and resource circle for Aboriginal entrepreneurs to build capacity, share experiences and success stories, identify opportunities, ask questions and team up with mentoring partners."

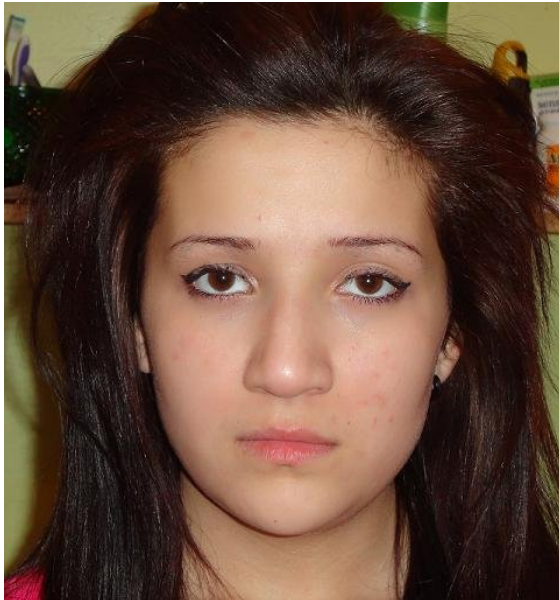
The site regularly features interviews with Aboriginal leaders across Canada on the topics of business, economic development and entrepreneurship.

## Winnipeg police search for missing girl Alexis Hourie

[Oye Times](#)

07 November 2013 14:44

Len Humes



*Alexis Hourie*

The Winnipeg Police Service is requesting the public's assistance in locating 14 year old female, Alexis Hourie.

She was last seen on October 25, 2013, and is known to frequent the North End area of Winnipeg.

Alexis Hourie is described as Aboriginal, 5'0" tall, 110 pounds with medium length brown hair and brown eyes. She was last seen wearing a cream coloured leather jacket, with black jeans and black shoes.

The Winnipeg Police Service Missing Persons Unit considers Hourie to be a child in need of protection and investigators are concerned for her well-being.

## Second man charged with first-degree murder of Chelsea Yellowbird

[Edmonton Journal](#)

November 7, 2013 2:00 PM

Jodie Sinnema



*A boy plays with a toy gun as police investigate the Sept. 5, 2011 shooting death of 23-year-old Chelsea Yellowbird in the town of Hobbema on the Samson Cree First Nations Reserve. EDMONTON - A second man has been arrested and charged with first-degree murder in the 2011 death of Chelsea Yellowbird.*

One day after Shelby Minde, 20, was charged with first-degree murder, police laid the same charge against Randall Omeasso, 21, of Hobbema.

Yellowbird was 23 when she was shot dead during a late-night house party in Samson Cree First Nation Sept. 5, 2011.

Just months before, her five-year-old nephew, Ethan Yellowbird, also died when he was shot in the head while sleeping in his bed in a house next door to where Chelsea was shot. The bullet was fired from outside, pierced the wall of Ethan's home and killed him. In May, three youth involved in the death were sentenced for manslaughter.

After the two deaths, the community began a concerted effort to stop the violence, passing a bylaw that allowed Samson Cree to evict dangerous people.

The last victim of apparent violence was Teagan Johnson, 15, whose body was found Oct. 12.

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## National Reading Campaign advocates for aboriginal reading policies

[Quill & Quire](#)

November 7, 2013

Becky Robertson

The National Reading Campaign is partnering with Canadian aboriginal leaders for three annual roundtables addressing aboriginal reading policies. The first session, "Aboriginal Readers: Opening New Worlds," ran from Oct. 27 to 29 at the Banff Centre.

The roundtable examined issues of aboriginal literacy and potential methods to foster enthusiasm for reading. Approximately 50 librarians, educators, authors, and publishers participated, including First Nations writer and CBC Ottawa reporter Waubgeshig Rice, Theytus Publishing editor-in-chief Paul Seesequasis, and *Indian Horse* author Richard Wagamese, who was the keynote speaker.

Roundtable chair Harvey McCue says the discussion was successful. "We really needed to hear from people who are in the reading environment: what their concerns were, and recommendations they have to deal with the challenges facing aboriginal readers," he says. "After the three roundtables, the National Reading Campaign should have a pretty clear picture of what the issues are in promoting reading in aboriginal communities."

During the three days, participants outlined key concerns, leading to recommendations for governmental policy changes. One issue addressed was a lack of initiative by public libraries in catering to the needs of aboriginal communities.

"There's a sense that public libraries are not reaching out sufficiently to aboriginal readers," says McCue. "There also aren't many libraries in First Nations communities. Hopefully, the roundtables will focus on that gap and encourage policy-makers and politicians to respond."

According to NRC executive director James Roy, only 200 of the 614 First Nations bands on Canadian reserves have access to libraries, due to a lack of funding. An NRC press release states that the average educational funding for First Nations students falls more than 70 per cent below the national per-student average.

"In general, the resources available are few or non-existent and there is no sign of that changing, though the passion and energy is certainly there to bring books and reading programs to every community," says Roy.

The NRC hopes these discussions are the first step in remedying the disparities, primarily through increased federal government funding.

"We hope the Reading Campaign will help to focus leaders and funders on the specific challenges and obstacles that prevent aboriginal folks, regardless of where they are, from really embracing reading," says McCue.